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JUDAH MONIS, M.A.,

THE FIRST INSTRUCTOR IN HEBREW AT HARVARD UNIVERSITY (1683-1764).

BY GEORGE ALEXANDER KOHUT,

Rabbi in Dallas, Texas.

In a paper read at the third annual meeting of the American Jewish Historical Society on "Early Jewish Literature in America,"¹ we briefly referred to the life and work of Judah Monis, a convert from Judaism, who, for several decades, 1722-1761, occupied the first chair of Hebrew in Harvard University. Very little information can be gleaned from reference works concerning his early life. Aside from the mere fact of his conversion and official position naught else is recorded. Even the exact date of his birth is shrouded in mystery. His name is, to all appearances, unique;² in fact, Rev. Dr. B. Felsenthal, of Chicago, in a private letter to the writer, suggested that *Monis* is an anagram of *Simon*. The bibliographers, among them the late Rabbi Marco Mortara, who wrote a catalogue of Italian Jewish authors,³ do not even mention him by name. Strangely enough, one or two sources give February 4, 1683, as the date of his birth and even chronicle his death under date of April 25, 1764. Whence these facts were derived is not stated by the cyclopaedias.⁴ Others,

¹ See *Publ. Am. Jewish Hist. Soc.*, No. 3, pp. 112-14.

² "*Monis*, ein vornehmes Geschlecht der Patricien zu Frankfurt a. mayn," cf. *Speness, Opusc. Herald.*, II., p. 154 [?].

³ See his "*מזכרת חכמי איטליא*," Mantua, 1886.

⁴ For bibliographic details in connection with Monis' life and career, we refer the reader to the *Monthly Anthology*, for 1810, p. 59; Hannah Adams, *History of the Jews*, etc. (London, 1818), p. 461; Whitney's *History of Worcester*, pp. 272, 273; *History of Harvard University*

again, claim that he hails from Africa and that he settled in New England in or about 1720, where he earned his livelihood as teacher of Semitic languages. Our interest centers chiefly upon his professional career in Harvard University, where he was engaged in April 1722, after submitting himself to baptism, according to the requirements of the trustees. It is a remarkable fact to observe in this connection that, though outwardly professing the Christian faith, he continued till his death to observe the seventh day as the Sabbath. Without entering into a discussion as to the sincerity of his convictions, which, as we have elsewhere shown (*Pub. Am. Jewish Hist. Soc.*, No. 3, pp. 113-14), was questioned by some, we cannot help saying that his observance of the Jewish Sabbath is proof enough of his adherence to the ancestral creed, and that, like the Marranos of Spain, Portugal, and South America, he remained loyal to Israel at heart, whilst apparently devoted to Christianity. Like Heine, Boerne, and others, he changed his faith in name only, in order to reach the object of his ambitions. The causes were purely political, not dogmatic, for, judging from the reserved, and even guarded tone employed in the preface of his Hebrew Grammar, he seems to have aimed at being non-committal. He does not care to enlighten us as to his theological

from its foundation in the year 1636 to the period of the American Revolution, by Benjamin Peirce, A.M., Cambridge, 1833, pp. 232sq.; *History of Harvard University*, by Josiah Quincy, Cambridge, 1840, in 2 vols.; Boston, 1860, in 2 vols.; Vol. I., pp. 259, 442; S. A. Allibone's *Catalogue Dictionary of English Literature, of British and American Authors*, Philadelphia, 1870, Vol. II., p. 1338, s. v. Monis; L. B. Phillips' *Dictionary of Biographical Reference*, etc., London, 1871, p. 660, s. v. Monis; F. S. Drake's *Dictionary of American Biography*, Boston, 1874, p. 628, s. v. Monis: "Hebrew instructor at Harvard University from 1722 to 1761. Born in Italy, February 4, 1683; died in Northborough, Mass., April 25, 1764. Embracing Christianity he was baptized at Cambridge in 1722. He published *Truth, Whole Truth, Nothing but the Truth*, 1722, and a *Hebrew Grammar*, 4to, 1735;" Joseph Sabin, *Dictionary of Books relating to America*, Vol. XII., New York, 1880, p. 288, s. v. Monis: ". . . . The first Hebrew Grammar published in America. The author was an Italian Jew, who emigrated to America about 1720. In 1722 he was appointed Hebrew instructor in Harvard University, and occupied this position for forty years. He made a profession of Christianity and put forth three discourses, as described *infra*, by way of proof," etc., etc.; Appleton's *Cyclopaedia of American Biography*, Vol. IV., p. 357; G. A. Kohut, in *Publ. Am. Jewish Hist. Soc.*, No. 3, pp. 112-14; Dr. David Philipson, "An attempt at a bibliography of American Judaica," in the *American Israelite*, September 1895. Some of these authorities will be quoted *in extenso* in the last of this paper. Cf. also Malos' *Histoire des Juifs*, p. 474, *apud* E. Carmoly's *Revue Orientale*, Vol. III., Brussels, 1843-44, p. 267: "Juda Monis, l'un de ceux de Boston, fut nommé en 1722 professeur à l'université d'Harvard. D'après le règlement, il ne pouvait être admis sans changer de religion. Il se fit donc baptiser; mais il continua d'observer jusqu'à sa mort, le jour de sabbat, et, d'après le discours que lui adressa, lors de son installation, le docteur Coleman, il paraissait qu'on avait des doutes sur la sincérité de sa conversion. Monis mourut en 1764, âgé de quatre-vingt un ans." The Hebrew bibliographer, E. Deinard, in his "אָרײַן בִּיבְלִיּוֹגְרַפִּי—*Catalogue of the . . . MSS. and . . . Books . . . of Hon. Mayer Sulzberger*, etc., New York, 1896, p. 66, says: "הַסֵּפֶר הַזֶּה לֹא נִדְרֵשׁ לְרוֹשְׁמִי: הַסֵּפֶר הַזֶּה, evidently not knowing the above authorities, nor my essay quoted in the notes. See also Dr. Felsenthal's article, "The Sulzbergeriana and its Catalogue," in the *Jewish Exponent*, March 19, 1897.

views, unless indeed his Hebrew version of the "Lord's Prayer" and the "Apostles' Creed," added to his compendium (p. 94), and translations of other formulas of Christian dogma, to be cited later, be construed as a confession of his "dogmatic conscience." In the framing of the opening sentences prefixed to his manual, he seems designedly ambiguous. An expression like "he (God) has not only taken Moses's Vail [veil?] from me, but even has Placed me in his Service, *i. e.*, to Teach and Promote the Knowledge of the Hebrew Tongue at Harvard-College, in New-England, especially for the advantage of those that will Dedicate themselves to the Service of the Sanctuary," may lend itself to a twofold interpretation. "Moses's Vail" might mean the removal of restraint, or have reference to his conversion; whilst the "Service of the Sanctuary" can denote either the office of the ministry at large, or the Christian church in particular. Be that as it may, it is evident that Monis, though converted, was a Jew at heart, and a Christian in public life. As the first instructor of Hebrew perhaps in America, and as author of the first handbook of the Hebrew tongue, he assuredly deserves a place in the annals of our history. About his election, duties, and character as professor, we let an authentic authority speak:

"Mr. Judah Monis," writes Benjamin Peirce (*loc. cit.*, p. 232), "a Jewish Rabbi (*sic*), who was born in Italy, or in one of the Barbary States, came to America at an early period of life, and about the year 1720 he began to instruct in Hebrew. In the year 1722, March 27, he became a convert to Christianity, and was baptized at Cambridge.¹ It was voted by the Corporation, April 30, 1722, 'that Mr. Judah Monis be imploied as an instructor of the Hebrew language in the College,' and that his salary for one year should be £70. All the undergraduates excepting the freshmen and such others as should be exempted by the President and tutors were required to attend his instruction on 4 days in the week. He was reappointed the next year with a salary of £80, and, at the same time, 'the Corporation, having had experience of great benefit to the College from the service of the Hebrew instructor, Mr. Judah Monis, the last year, voted, that such an office be continued in the Colledge (*sic*), so long as a suitable person for that service can be found, and a suitable support for him.'²

"His election was renewed the year following, and it was then voted, 'that the Tutors of the several classes be obliged to instruct their

¹ "On that occasion, March 27, 1722, a Discourse was delivered in the College Hall, by the Rev. Dr. Colman; which was published in a volume with three Discourses by Mr. Monis himself, entitled respectively: *The Truth, the Whole Truth, and Nothing but the Truth*, 12mo. (Boston, 1722)." Cf. *infra*, pp. 221-2, for the particulars of this discourse.

² "Overseers' Records."

respective pupils (except such as are entered with the said Mr. Monis) in the Hebrew language, as heretofore,' and 'that Mr. Monis be obliged to instruct such of the graduates at the College in the Hebrew language, as shall attend him, at such times as the Corporation shall appoint.'"

He seems to have become a permanent instructor. In the year 1735 he published a Hebrew Grammar,¹ for the use of the college, and was paid by the corporation £35 for this service.

[*Ibid.*] "He made use of the vowel points in this grammar, and insisted that they were essential to the right pronunciation of the language. . . . He was considered well educated in Rabbinic learning, and in that knowledge which was requisite for an instructor in Hebrew.² There must, however, from some cause or other, have been a great decline in the cultivation of Hebrew; for when Judge Wingate was at College (1755-59), Mr. Monis 'attended to the instruction of the scholars *one afternoon in the week*; but none were compelled to attend who did not choose to learn Hebrew, and but a small portion of the scholars paid any attention to his instruction.'

"On the death of his wife, in 1761, he resigned his office, which he had held about forty years, and retired to Northborough in the county of Worcester. He spent the remainder of his days in the family of the Rev. John Martyn, whose wife and Mrs. Monis were sisters. He died April 25, 1764 in the eighty-second year of his life, leaving some legacies to pious and charitable objects, and the remainder of his estate, which was considerable, to the family of Mr. Martyn."³

After Mr. Monis' retirement from office, the professorship of Hebrew was tendered to Sir Sewall, September 7, 1761⁴ (*cf.* Peirce, *loc. cit.*, pp. 234-5). There are one or two references to Monis in Josiah Quincy's *History of Harvard University*, Vol. I., pp. 259 and 442, which run as follows:

"Being apprized of the temper in which the New England religious controversies were in that day conducted, and anticipating that the term 'orthodox' was about to be abused to the propagation of an antichristian spirit he (a Mr. Hollis) takes occasion to advise Mr. Colman in relation to Mr. Monis (instructor in Hebrew, a converted Jew) 'to instruct him a little farther in the Christian doctrine of more extensive charity and not to judge too hastily of his neighbor, and exclude from salvation every one that differs from him in the explication of belief of the article of the Trinity,' *etc.*" (p. 259). "All the students, except the freshmen," says Quincy, "were obliged to attend four days in the week the Exercises of Judah Monis, a converted Jew, who was instructor in Hebrew, unless

¹ *Cf.* my paper, *loc. cit.*

² "MS. Letter of the Hon. Judge Wingate, December 2, 1830."

³ "Whitney's *History of Worcester*, pp. 272, 273;" G. A. Kohut in *Publ. Am. Jewish Hist. Soc.*, No. 3, p. 114.

⁴ See, however, a different date in Quincy's *History*, Vol. II., p. 130: "In May, 1761, Stephen Sewall had been appointed Hebrew instructor in place of Mr. Monis, deceased."

specially exempted. Every student was to have a Hebrew Bible or Psalter, and a Hebrew Lexicon, and the prescribed exercises were as follows: 'One exercise in a week shall be the writing of the Hebrew and Rabbinical, the rest shall be in this gradual method—1. Copying the grammar and reading. 2. Reciting it and reading. 3. Construing. 4. Parsing. 5. Translating. 6. Composing. 7. Reading without points.'"¹

A tribute to Monis' learning is tendered by Benjamin Colman, V.D.M., in a memorial sermon held on the occasion of the former's public conversion to Christianity, entitled, *A Discourse, held in the College Hall at Cambridge, March 27, 1722, before the Baptism of R. Judah Monis*. (Boston, by S. Kneeland . . . 1722, vi+28 pp.) In the preface to this pamphlet, an extract of which was kindly communicated to me by Rev. Dr. B. Felsenthal, the speaker says:

"As to Mr. Monis himself, it must be confessed that he seems a very valuable Proselyte; (as a Learned Person has said to me of him), and would be so esteemed by the learned and pious in one Profession or other of Christianity. He is truly read and learned in the Jewish Cabala and Rabbins, a Master and Critic in the Hebrew; he reads, speaks, writes and interprets it with great readiness and accuracy and is truly διδακτικός, apt to teach. His diligence and industry together with his ability is manifest unto many who have seen his Grammar and Nomenclatur, Hebrew and English, as also his Translation of the Apostles' Creed and Lord's Prayer,² the 39 Articles of the Church of England and the Assembly's Shorter Catechism into Hebrew. And he is now translating the Larger Catechism, a work I suppose never before attempted. . . . I trust the Gracious GOD may mean Us (I mean the College and the Churches of Christ) great Benefit from Mr. Monis his Services, if the Honourable and Reverend the Overseers of the College shall think good to confirm the Choice, which the Reverend President and Fellows, the present Corporation have lately made of Mr. Monis to teach the Hebrew tongue unto the Students; or rather if in their Wisdom they shall see meet to Appoint him Hebrew Professor, for which good and great Work we have no Man likeminded, as well as Capable."

Some biographical material is to be gleaned from the tracts issued by Judah Monis, which are indeed palpable evidences of his zeal in behalf of his newly espoused faith. Whether or not the sincerity was feigned or naturally felt, cannot be determined with certainty. The first of these tracts reads as follows:

The Truth, being a Discourse which the Author delivered at his Baptism, containing nine Principal Arguments the Modern Jewish

¹ "Cf. Leverett's *Diary*, p. 226."

² See Appendix I. and II. to this paper, where these translations are reproduced.

Rabbins do make to prove, the Messiah is yet to come, with the answers to each Dedicated to the Jewish Nation, and Prefaced by the Reverend Increase Mather, D.D. By R. Judah Monis. Boston, printed by S. Kneeland, for D. Henchman, 1722; 8vo, 2, iv and 36 pp.

In the advertisement preceding the author's sermon it is stated: "As to the Quotations for want of the Hebrew Types in this Country, he is obliged to give them only in English."

At the end of Increase Mather's preface, we read:

"God grant that he (Monis) *who is the first Jew that ever I knew converted in New England*, may prove a blessing unto many and especially to some of his own Nation which is the Prayer and hearty Desire of Increase Mather.

"Boston, May 1st, 1722."

The second tract is entitled:

The Whole Truth, being a short Essay wherein the author discovers what may be the true reason why the Jewish Nation are not as yet converted to Christianity. Boston, *ibid.*, 1722; 8vo, 2+40 pp.

Dr. Felsenthal called my attention to a curious remark made by Monis, on p. 32, in regard to the final *Mem* in the word לְמִרְבָּה, in Isaiah 9:6. He says:

"□ closes in all parts, to show that the mother of our Lord was to be a pure virgin, closed, without being known by any Body carnally, but overshadowed by the Holy Ghost . . . not from *any* virgin whatsoever, but from one who was to be called *Mary*, and no other. This is deciphered in said Letter, which is the first of the Letters which the name *Miriam* or *Mary* begins with."¹

The third tract is called:

Nothing but the Truth, being a short Essay wherein the author proves the doctrine of the Trinity . . . Boston, *ibid.*; 8vo, 2 and 22 pp.

Besides these theological papers, Monis published a Hebrew Grammar for beginners, which was used at Harvard University for a number of years. Its full title is given by the present writer elsewhere (*cf.* his paper, *loc. cit.*). It is a square octavo volume containing 4+94+2 pp. Copies of it are by no means so rare as we had supposed. It is extant in the libraries of Columbia College, the Boston Athenaeum and the Astor Library, in the collection of Americana belonging to the American Jewish Historical Society, at Washington [*vide Publications*, No. 5, 1897, p. 212], and there are probably others in private hands.²

¹ This remark, however, is not original with Monis. It belongs to Jerome.

² There is another Hebrew Grammar, published in Boston, 1763, which in the catalogues of the Astor Library (now a part of the great public library) is ascribed to Judah

On the reverse side of the title page, Monis says :

"I advise Beginners not to perplex themselves about any Rule that at first view seems difficult, which will be of great Advantage to carry on their design in the knowledge of this *Primitive Tongue* with Success. Also I desire them to take Notice, that I purposed in *Englishing* the *Hebrew* Examples, to confine myself to do it Grammatically, having no regard either to the *English* Idiom, or to the Context."

The Grammar is dedicated to several persons. For completeness' sake we will quote it in full :

"To his Excellency JONATHAN BELCHER, Esq.; Gouverneur in Chief of His MAJESTY's Province of the Massachusetts-Bay in NEW ENGLAND, AND The rest of the Honourable and Reverend OVERSEERS of HARVARD COLLEGE, AND To the REVEREND MR. BENJAMIN WADSWORTH, President, AND The rest of the Honourable

Monis. As it is the second text-book used in the Semitic department of Harvard University, it is not out of place to refer to it more fully. The title page runs as follows :

"An Hebrew Grammar, || collected chiefly from those of || *Mr. Israel Lyons*, || Teacher of Hebrew in the University of Cambridge; || and The Rev. Richard Grey, D.D.; || Rector of Hinton, in Northamptonshire || To which is subjoined || a Praxis, taken from the sacred || classics || and containing a || Specimen of the whole Hebrew || Language: || with || a sketch of the Hebrew Poetry || as retrieved by Bishop Hare. ||

"Spes quidem mihi non exigua est, multos hoc nostro labore
excitatos fore, ad Linguam Hebraicam addiscendam, quae
nimum quantum apud nos neglecta jacet, cum tamen
aliqualis ejus notitia, si recta via incedas, facili
negotis comparitur:"

—BISHOP HARE.

Boston, New England: Printed by R. & S. Draper, for the Honorable and Reverend the President and Fellows of Harvard College. MDCLXIII." (8vo, pp. vi + 83.)

This early American republication of a Jewish scholar's work is no doubt due to Monis' influence, although it is significant that his own work (*cf. PAJHS.*, 3, p. 113) had fallen into disuse, and that he resigned his professorship in 1761. The method of this grammar is simpler, and was probably introduced because of its greater practical utility. Until 1759, we fancy, Monis' own handbook was used, for in a copy of the grammar which is in the Astor Library (N. Y.), the signatures of several students are given, and we read among them these inscriptions :

|| Stephen Scales' Book 1759 || One of Judah Monis' flock. ||

|| John Newman 1759 || By ye Revd Mr. Judah Monis || Feeder of ye Lord's Flock in ye fat Pasture of Harvard College. ||

Israel Lyons, Sen., of Cambridge (England?) wrote a Hebrew grammar which became so popular that it went through three editions, outside of the one referred to in this note. The first in 1735, at Cambridge, entitled: *The Scholar's Instructor; an Hebrew Grammar*. The second, revised edition, appeared in 1757; and the third edition by Jacob, in London, 1810. Steinschneider knows of only two. Several mistakes were made regarding these editions by bibliographers. J. G. Hauptmann, in his *Historia ling. hebraeae*, etc. (Leipzig, 1751), p. 41, has 1734, and spells his name *Lion*. Cf. also Carmoly's *Histoire des Médecins juifs anciens et modernes* (Brussels, 1844), p. 229; Steinschneider's *Bibliographisches Handbuch*, etc. (Leipzig, 1859), pp. 86-7, No. 1223; J. Gildemeister's review in *Zeitschrift d. Deutschen Morgenländ. Gesellschaft*, Vol. XIV. (Leipzig, 1860), p. 305. A copy of the abridgment, printed in Boston, 1763, is also in the British Museum. A biography of Israel Lyons, Sr., is to be found in the *General Biographical Dictionary*, s. v.; McClintock & Strong's *Theological Encyclopaedia*, Vol. V.2, p. 588; *Dictionary of National Biography* (London), Vol. XXXIV., p. 357. His son was also famous as a scholar and physician. See Steinschneider's *Jewish Literature* (London, 1857), pp. 261, 263, 264; and his *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (Berlin, 1852-60), p. 2803, No. 7583; also his *Zusätze zum Bibliogr. Handbuch*, published in the *Centralblatt für Bibliothekswesen*, Berlin, 1896, p. 455, where both Lyons and Monis are mentioned, the latter for the first time by any bibliographer, with reference to our paper, *loc. cit.*

and Reverend CORPORATION of said COLLEGE, This Essay is with great Respect and Gratitude, DEDICATED BY YOUR most obliged and most Humble Servant JUDAH MONIS."

The preliminary remarks accompanying the work are of quaint interest :

"Since," writes the convert, "through the good Hand of *God* upon me, he has not only taken Moses's Vail from me, but even has Placed me in his Service, *i. e.*, to Teach and Promote the Knowledge of the *Hebrew Tongue* at HARVARD-COLLEGE, in New-England, especially for the advantage of those that will Dedicate themselves to the Service of the *Sanctuary*; and considering, that thro' the great & manifold Faults & Errors (at least of the Press) that are found in *All* the *Hebrew Grammars* extant, besides the shortness of them, my Expected Work could not be attained without farther Reformation; I thought therefore to facilitate said Instructions, it was necessary to Compose One more *full* and *correct*; But for want of *Hebrew Types* in these remote parts of the World, it could not be Accomplished till now: For altho' that Pious and Great *Benefactor*, Mr. THOMAS HOLLIS, *Merchant* of LONDON ♀ among others of his great Donations to our COLLEGE, sent a Set of *Hebrew Types* to carry on said Work, yet that Set unhappily proving Imperfect, it could not go forward till the Reverend Corporation (who are true *Lovers* of Learning) sent for more *Hebrew Types* to Compleat such a good and desirable Design.

"NOW the Rules herein contained, I think (with submission to the Learned) are the Best, Clearest, and most Necessary ones, to qualify any (tho' of mean Capacity) to understand the WORD of GOD according to the Original, in a very short time, without being obliged to consult sundry Grammars, as many have said they have been forced to do.

"I have likewise endeavored, that the Examples should be the most Familiar, that so¹ the Learner whilst he learns the Rules, might be acquainted with the *Tongue* by degrees.

"I have in the first Chapter throughout, and in sundry other Places, turned the Pronunciation of the HEBREW Words in *English* Letters, as near as the difference of the Tongues would permit, with a design to lead (as it were) young Beginners into the way of Pronouncing this *Tongue* by their own Industry: I am very sensible that the way of my pronouncing it, will seem to be somewhat new; yet, I am *prone* to think, it is the Right and Genuine way, for, besides that all the *Jewish Nation* in all their Dispersions, do pronounce it as I do (which to me is not of small weight) I found in all my Travels, all the learned in this *Tongue* that I conversed with, among the Europeans (*English* excepted) do pronounce it the same way also; and why the *English* differ from the rest, proceeds only (as I take it) from the various ways they have of pronouncing the Vowels, in which the other Nations are more conformed one to another, as it is well known to all observing Travellers

¹ This is evidently a misprint for "so that."

and Linguists; and therefore in Conformity to the *English* Pronunciation *only* I have Spelt the Words in *English Characters* as I have done.

"In the Schemes you'll find the Verbs generally marked with this Mark τ under the Syllable which is to be Accented, to initiate the Learners in the way of Accenting the *Hebrew* Words where they should be.

"At the End I present you a Translation of the *Lord's Prayer* and the *Apostles' Creed*, according (as I think) to the true Idiom of this Primitive Language.

"I acknowledge my self chiefly beholden to the famous *R.D.K.* (= R. David Kimchi), *R. Arkivoltty*, and *R. Templo*, for the Rules herein explained.

"A Significant, and a Plain *Nomenclature*, and the Short and Large *Catechisms*, in *Hebrew* and *English*, with some other Works that I have Prepared for the Use and Benefit of young Beginners, I propose to Publish as soon as Providence will permit.

"The whole of this *Essay* (such as it is) I offer to your candid Acceptance, hoping you'll overlook the defects in the English Phrase, and any other lesser Errors; and if you reap any Benefit by it, give the Glory to *God*, and pray for the Prosperity of HARVARD-COLLEGE, and by so doing, you'll Oblige,

"Yours &c.

"JUDAH MONIS.

"Cambridge, Mar. 6, 1734, 5."

There is nothing original to be looked for in this Grammar. Dr. Felsenthal points out to us one singularity. Out of the so-called Servile Letters (*cf.* p. 4), the author formed three words, containing his name, viz.: אֶהְיֶה מוֹנִישׁ כְּתָב.

There are many misprints in the book. P. 1 of the Grammar reads erroneously: "דקדוק לשון עברית Gnebreet Leshon Dickdook." The transliteration of the alphabet and of all Hebrew words is very peculiar indeed. Thus הַבְּמִהָהִים is transcribed: Aubemauhauneem; הִירְעָתָם = Auydaungttem (p. 6); וּלְקָהָתָם = Oolkauhttame (p. 8), etc. In the copy before us there are many corrigenda written in pen and ink, probably made by one of his pupils, Samuel Bird, whose name is written several times on the pages of the book with the date A. D. 1746.¹ At the end of the grammar is printed the following:

הַכֹּל נֶעֱתַק נֶקַד וְנִטְעַם כְּפִי דְרַבִּי הַדְּקֻדָּק וְהַלְשׁוֹן עַל יְדֵי הַצֶּעִיר
וְהַקְטָן דָּמֶן הַבְּרִיא יְהוּדָה מוֹנִישׁ. חוּשְׁלִבְנוּסָא.

Concerning Monis' other literary labors we know very little. The translations of the Lord's Prayer and Apostles' Creed are

¹ See *supra* for names of other students mentioned in the copy preserved in the Astor Library.

given in the appendix as the earliest specimens of Hebrew scholarship in America.

In the archives of Harvard University there are two letters by Monis, but they have no biographical or scientific value, as Professor Chas. Gross informs us. He also left the college a few pages of Hebrew MS. It has the signature of Monis on the fly-leaf, and was carefully examined by Professor Gottheil, of Columbia University, who kindly gave me a summary of its contents. They are all cabbalistic writings, being for the most part extracts from the book *'Emet le'ya'kôb*^h (explanation of the writings of רמב"ם), printed in Livorno, end of the eighteenth century. It consists of forty-four leaves, signed at the end: **אני יהודה מוניש** **מצאתי**. We shall not go into details.

Judah Monis should be remembered in the annals of American history as the first Hebrew teacher and grammarian in the United States.

APPENDIX I.

The first American-Hebrew version of the Lord's Prayer.¹

[From Monis' *Hebrew Grammar*, p. 94.]

אֲבִינוּ שְׁבַשְׁמִים הַקֹּדֶשׁ שְׁמֶךָ מְלִכְיֹתְךָ חֲבוּא רְצוּנָךָ תַעֲשֶׂה בָאָרֶץ
פֶּאֶשֶׁר בְּשָׁמַיִם תָּן לָנוּ הַיּוֹם לְחַמִּינוּ יוֹמֵי וְסֵלָה לְחוּבֵינוּ כֹּאֲשֶׁר אֲנַחְנוּ
סוֹלְחִים לְחַיִּים אֱלֹהֵינוּ וְאֵל תַּבְּרִיאֵינוּ לִידֵי נִסְיוֹן וְהַצִּילֵנוּ מִפֶּלֶאֶר פִּי
לְךָ הַמְּמֻלְכָה הַגְּבוּרָה וְהַהוֹד לְעוֹלָם וָעַד אָמֵן.

APPENDIX II.

The first American-Hebrew version of the Apostles' Creed.

[From Monis' *Hebrew Grammar*, loc. cit.]

אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלִימָה בָּאֵל אֱלֹהֵי צְבָאוֹת שְׁדֵי בּוֹרֵא שָׁמַיִם
וָאָרֶץ: וּבִיהוֹשֶׁעַ הַמָּשִׁיחַ בְּנוֹ יְחִידוֹ אֲדוֹנֵנוּ שְׁהוֹרָתוֹ הָיָה בְּרוּחַ
הַקֹּדֶשׁ וְנוֹלַד מִמָּרִים הַעֲלָמָה וְסָבַל תַּחַת פְּגִמָּאוֹשׁ פִּילָטוֹשׁ נִתְּלָה
מִתּוֹ וְנִקְבַּר יָרֵד לְשָׂאוֹל וְאַחֵר שְׁלֹשָׁה יָמִים חָיָה מִן הַמֵּתִים וְעָלָה
לְשָׁמַיִם וַיּוֹשֶׁב לִידֵי יָמִין שֶׁל אָבִיו אֵל בִּלְהִי חֲכָלִית הַכֹּחַ וּמִשֶּׁשׁ עֲתִיד
לְבוֹא לְשִׁפּוֹט הַחַיִּים וְהַמֵּתִים: אֲנִי מֵאֲמִין בְּאֱמוּנָה שְׁלִימָה בְּרוּחַ
הַקֹּדֶשׁ וְקֹדוֹשֶׁת עֲדַת הַכִּלְלִית וְחֻבְרַת הַקְּדוֹשִׁים וּמַחֲלֵל עֲוֹנוֹת וְיַחֲזִית
הַמֵּתִים וְחַיִּים נִצְחִיִּים אָמֵן:

¹ The original punctuation and orthography are retained throughout.